HAL JAZAAA'UL IHSAANI ILLAL IHSAAN

GOVERNMENT ANGREIZI

AUR

JIHAD

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Matba Zia-ul-Islam Qadian mein ba-ehtaman
Hakeem Fazal-ud-Deen Sahib chappa

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هَل جَزَاءُ الْاِحسانِ اِلَّا الْاِحسان

گورنمنٹ انگریزی

اور

جہاد

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مطبع ضیاء الاسلام قادیاں میں باہتمام حکیم فضل الدین صاحب چھپا

تعداد جلد ۷۰۰

Government Angreizi Aur Jihad

Jihad ke masla ki philosophy aur is ki asal haqeeqat aisa aik paicheeda amar aur daqeeq nuqta hai ke jis ke nah samajhney ke baais se is zamana aur aisa hi darmiyani zamana ke logon ne barri barri ghalatiyan khayi hain aur hamein nihayat sharam zada ho kar qubool karna parta hai ke un khatarnaak ghaltion ki wajah se Islam ke mukhalfon ko mauqa mila ke woh Islam jaisay pak aur muqaddas mazhab ko jo sara sar qanoon qudrat ka aaina aur zindah khuda ka jalal zahir karne wala hai moorad aitraaz thehrate hain.

Janna chahiye ke jihad ka lafz juhed ke lafz se mushtaq hai jis ke menay hain koshish karna aur phir majaz ke tor par deeni laraiyyon ke liye bola gaya aur maloom hota hai ke hinduon mein jo larai ko yudh kehte hain darasal yeh lafz bhi jihad ke lafz ka hi bigra howa hai. Chunkay arabi zabaan tamam zabanon ki maa hai aur tamam zubanain isi mein se niklee hain is liye yudh ka lafz jo sansikrat ki zuban mein larai per bola jata hai darasal juhad ya jihad hai aur phir jeem ko yaa ke sath badal diya gya hai aur tasruf kar ke tashdeed ke sath bola giya.

Ab hum is sawal ka jawab likhna chahtay hain ke Islam ko jihad ki kyun zarorat pari aur jihad kiya cheez hai. So wazeh ho ke Islam ko peda hotay hi barri barri mushkilaat ka saamna para tha aur tamam qoumain is ki dushman ho gayi theen jaisa ke yeh aik mamooli baat hai ke jab

aik nabi ya rasool khuda ki taraf se maboos hota hai aur is ka firqa logon ko aik giroh-e-honahaar aur rastbaaz aur ba himmat aur taraqqi karne wala dikhayi deta hai to is ki nisbat mojooda qomon aur firqoun ke dilon mein zaroor aik qisam ka bughz aur hasad peda ho jaya karta hai. Bilkhushoos har aik mazhab ke ulama aur gaddi nasheen to bohat hi bughz zahir karte hain kyunkay uss mard khuda ke zahuur se un ki aamdnyon aur wajahton mein farq aata hai. Unn ke shagird aur mureed unn ke daam se bahar niklana shuru karte hain kyunkay tamam imani aur ikhlaqi aur ilmi khoobiyan is shakhs mein paate hain jo khuda ki taraf se peda hota hai. Lehaza ahal aqal aur tameez samajhney lagtay hain ke jo izzat bakhayal ilmi sharf aur taqwa aur parhaiz gari ke unn aalmon ko di gayi thi ab woh is ke mustahiq nahi rahay aur jo muaziz khitaab unn ko diye gaye thay jaisay najam-ul-ummah aur shams-ul-ummah aur shaikh-ul-mashaikh waghera ab woh un ke liye mozoon nahi rahay. So un wajoh se ahal aqal unn se munh phair letay hain. Kyunkay woh apne imanoon ko zaya karna nahi chahtay. Nachar in nuqsano ki wajah se ulama aur mashaikh ka firqa hamesha nabiyo aur rasoolon se hasad karta chala aaya hai. Wajah yeh ke khuda ke nabiyo aur mamooron ke waqt un logon ki sakht parda darri hoti hai kyunkay darasal woh naaqis hotay hain aur bohat hi kam hissa noor se rakhtay hain aur un ki dushmani khuda ke nabiyo aur rastbazon se mehez nafsaani hoti hai. Aur sara sar nafs ke tabay ho kar zarrar rasani ke mansoobay sochte hain balkay basa auqaat woh apne dilon mein mehsoos bhi karte hain ke woh khuda ke aik pak dil bandah ko na-haq aeza pouncha kar khuda ke gazabb ke neechay aagaye hain aur un ke aamaal bhi jo mukhalif karstanyon ke liye har waqt unn se sarzad hotay rehtay hain un ke dil ki qasoor waar haalat ko unn par zahir karty rehtay hain magar phir bhi hasad ki aag ka taiz engine adawat ke gharhoon ki taraf un ko kheinchay liye jata hai. Yahi asbaab thay jinhon ne Anhazrat sallallahou alayhe wasallam ke waqt mein mushrikon aur yahudion aur Isaion ke aalmon ko nah mehez haq ke qubool karne se mahroom rakha

balkay sakht adawat par amaada kar diya. Lehaza woh is fikar mein lag gaye ke kisi terhan Islam ko safha duniya se mita den aur chunkay musalman Islam ke ibtidayi zamana mein thoray thay is liye unn ke mukhalfon ne babais is taqqabur ke jo fitratan aisay firqoun ke dil aur dimagh mein ja-guzin hota hai jo apne tain doulat mein, maal mein, kasrat jamaat mein, izzat mein, martbt mein dosray firqa se bartar khayaal karte hain uss waqt ke musalmanoon yani sahaba se sakht dushmani ka bartao kiya aur woh nahi chahtay thay ke yeh aasmani poda zameen par qaim ho balkay woh un rastbazon ke halaak karne ke liye apne nakhunon tak zor laga rahay thay aur koi daqeeqa azaar rasani ka uttha nahi rakha tha aur unn ko khauf yeh tha ke aisa nah ho ke is mazhab ke pair jim jayen aur phir is ki taraqqi hamaray mazhab aur qoum ki barbadi ka mojab ho jaye. So isi khauf se jo unn ke dilon mein aik robnaak soorat mein baith gaya tha nihayat jabirana aur zalimana karwaiya unn se zahuur mein ayen aur unhon ne dard naak tareeqon se aksar musalmanoon ko halaak kiya aur aik zamana daraaz tak jo terah baras ki muddat thi unn ki taraf se yahi karwai rahi aur nihayat be rehmi ki tarz se khuda ke wafadar bande aur nau-insaan ke fakhr unn shareer darindon ki talwaron se tukre tukre kiye gaye aur yateem bachay aur aajiz aur maskeen aurtain kochon aur galiyo mein zibah kiye gaye is par bhi khuda taala ki taraf se qatee tor par yeh takeed thi ke shar ka har gaz muqaabla nah karo chunanchay unn bargzida rastbazon ne aisa hi kiya unn ke khoonon se koochy surkh ho gaye par unhon ne dam nah mara woh qurbanion ki terhan zibah kiye gaye par unhon ne aah nah ki. Khuda ke pak aur muqaddas rasool ko jis par zameen aur aasman se be shumaar salam hain baar ha pathar maar maar kar khoon se aaloda kiya gaya magar uss sidq aur istiqamat ke pahar ne un tamam aazaron ki dili insharah aur mohabbat se bardasht ki aur un sabrana aur aajizana roshon se mukhalfon ki shokhi din badan barhti gayi aur onhon ne is muqaddas jamaat ko apna aik shikaar samajh liya. Tab uss khuda ne jo nahi chahta ke zameen par

zulm aur be rehmi had se guzar jaye apne mazloom bundon ko yaad kiya aur uss ka gazabb shareeron par bahrakna aur uss ne apni pak kalaam quran shareef ke zareya se apne mazloom bundon ko ittila di ke jo kuch tumahray sath ho raha hai mein sab kuch dekh raha hon mein tumhe aaj se muqaabla ki ijazat deta hon aur mein khuday-e-Qadir hon zaalmon ko be saza nahi choroon ga. Yeh hukum tha jis ka dosray lafzon mein jihad naam rakha gaya aur is hukum ki asal ibaarat jo quran shareef mein ab tak mojood hai yeh hai. **UZINA LILLAZEENA YUQAATALOONA BI ANNAHUM ZULIMOO; WA INNAL LAAHA 'ALAA NASRIHIM LA QADEER. ALLAZEENA UKHRIJOO MIN DIYAARIHIM BIGHAIRI HAQQ**[1] yani khuda ne unn mazloom logon ki jo qatal kiye jatay hain aur na-haq apne watan se nikalay gaye faryaad sun li aur un ko muqaabla ki ijazat di gayi aur khuda Qadir hai jo mazloom ki madad kere. Aljuz number 17 surah Alhaj magar yeh hukum mukhtas uzzaman ul waqt tha hamesha ke liye nahi tha balkay is zamana ke mutaliq tha jabkay Islam mein daakhil honay walay bakrion aur bheiron ki terhan zibah kiye jatay thay. Lekin afsos ke nabuwat aur khilafat ke zamana ke baad is masla jihad ke samajhney mein jis ki asal jarr aayat krimah mazkoorah baala hai logon ne barri barri ghalatiyan khayen aur na-haq makhlooq khuda ko talwar ke sath zibah karna deendari ka shoaar samjha gya aur ajeeb ittafaq yeh hai ke esaion ko to khaaliq ke haqooq ki nisbat ghalatiyan parrin aur musalmanoon ko makhlooq ke haqooq ki nisbat. Yani isaai deen mein to aik aajiz insaan ko khuda bana kar us Qadir qayyum ki haq talfi ki gayi jis ki manind nah zameen mein koi cheez hai aur nah aasman mein aur musalmanoon ne insanon par na-haq talwar chalanay se bani noo ki haq talfi ki aur is ka naam jihad rakha gharz haq talfi ki aik raah Isaion ne ikhtiyar ki aur doosri raah haq talfi ki musalmanoon ne ikhtiyar karli. Aur is zamana ki bad qismati se yeh dono giroh un dono qisam ki haq talfyon ko aisa pasandeeda tareeq khayaal karte hain ke har aik giroh jo apne aqeedah ke mawafiq un dono qasmon mein se kisi qisam ki haq talfi par zor day raha hai woh yeh samajh raha hai ke goya woh is se seedha bahisht

1- Alhaj : 40,41

ko jaye ga aur is se barh kar koi bhi zareya bahisht ka nahi. Aur agarchay khuda ki haq talfi ka gunah sab gunaaho se barh kar hai lekin is jagah hamara yeh maqsood nahi hai ke is khatarnaak haq talfi ka zikar karen jis ki isaai qoum murtakib hai balkay hum is jagah musalmanoon ko uss haq talfi par mutnabbay karna chahtay hain jo bani noo ki nisbat unn se sarzad ho rahi hai.

Yaad rahay ke masla jihad ko jis terhan par haal ke Islami ulama ne jo molvi kehlate hain samajh rakha hai aur jis terhan woh awam ke agay is masla ki soorat bayan karte hain hargiz woh sahih nahi hai aur is ka nateeja bajuz is ke kuch nahi ke woh log apne pur josh waizon se awam wehshi sifaat ko aik darinda sift bnawein. Aur insaaniyat ki tamam pak khoobiyon se be naseeb kar den. Chunanchay aisa hi howa aur mein yaqeenan janta hoon ke jis qader aisay na-haq ke khoon unn nadaan aur nafsaani insanon se hotay hain ke jo is raaz se be khabar hain ke kyun aur kis wajah se Islam ko apne ibtidayi zamana mein laraion ki zaroorat pari thi in sab ka gunah un molvion ki gardan par hai ke jo posheeda tor par aisay maslay sikhate rehtay hain jin ka nateeja dard naak khoon raizian hain. Yeh log jab hukkaam-e-waqt ko mlitay hain to is qader salam ke liye jhukatey hain ke goya sajda karne ke liye tayyar hain aur jab apne hum jinson ki mjlson mein baithtay hain to baar baar israar un ka asi baat par hota hai ke yeh mulk dar-ul-harb hai aur apne dilon mein jihad karna farz samajte hain aur thoray hain jo is khayaal ke insaan nahi hain. Yeh log apne is aqeedah jihad par jo sara sar ghalat aur Quran aur hadees ke barkhilaf hai is qader jamay huwe hain ke jo shakhs is aqeedah ko nah maanta ho aur is ke bar khilaaf ho uss ka naam dajjal rakhtay hain aur wajib-ul-qatal qarar dete hain. Chunanchay mein bhi muddat se asi fatwa ke neechay hon aur mujhe jo is mulk ke baaz molvion ne dajjal aur kafir qarar diya aur government bartania ke qanoon se bhi be-khauf ho kar meri nisbat aik chhupa howa fatwa shaya kiya ke yeh shakhs wajib-ul-qatal hai aur is ka maal lootna balkay aurton ko nikaal kar le jana barray sawab ka

mojib hai. Is ka sabab kiya tha? Yahi to tha ke mera Masih-e-Maud hona aur unn ke jahadi masail ke mukhalif waaz karna aur unn ke khooni Masih aur khooni mehdi ke anay ko jis par unn ko lout mar ki barri barri umeedein theen sara sar baatil thehrana unn ke gazabb aur adawat ka mojab ho gaya magar woh yaad rakhen ke dar haqeeqat yeh jihad ka masla jaisa ke unn ke dilon mein hai sahih nahi hai aur iss ka pehla qadam insani hamdardi ka khoon karna hai. Yeh khyal unn ka har giz sahih nahi hai ke jab pehlay zamana mein jihad rava rakha gaya hai to phir kiya wajah hai ke ab haraam ho jaye. Iss ke hamaray paas do jawab hain. Aik yeh ke yeh khayaal qiyaas ma-al-fariq hai aur hamaray nabi sallallahou alayhe wasallam ne hargiz kisi par talwar nahi uthai bajuz un logon ke jinhon ne pehlay talwar uthai aur sakht be rehmi se be gunah aur parhaizgaar mardon aur aurton aur bachon ko qatal kiya aur aisay dard-angaiz tareeqon se mara ke ab bhi un qisson ko parh kar rona aata hai. Dosray yeh ke agar farz bhi kar len ke Islam mein aisa hi jihad tha jaisa ke un molvion ka khayaal hai taa-hum is zamana mein woh hukum qaim nahi raha kyunkay likha hai ke jab Masih-e-Maud zahir ho jaye ga to saifi jihad aur mazhabi jangoo ka khtama ho jaye ga kyunkay Masih nah talwar uthaye ga aur nah koi aur zameeni hathyaar haath mein pakdae ga balkay uss ki dua uss ka harba hoga aur uss ki aqad-e-himat uss ki talwar hogi woh sulah ki bunyaad daaley ga aur bakri aur sher ko aik hi ghaat par ikathay kere ga aur is ka zamana sulah aur narmi aur insani hamdardi ka zamana hoga. Haae afsos kyun yeh log ghhor nahi karte ke terah so baras huwe ke Masih-e-Maud ki shaan mein an’Hazrat sallallahou alayhe wasallam ke mun se kalma **yaza-ul-harb** jari ho chuka hai jis ke yeh menay hain ke Masih-e-Maud jab aaye ga to laraion ka khtama kar day ga. Aur isi ki taraf ishara is Qurani aayat ka hai **HATTAA TADA'AL HARBU AWZAARAHAA**[1] yani is waqt tak larai karo jab tak ke Masih ka waqt aajay. Yahi tada'al harbu awzaarahaa hai. Dekho sahih bukhari mojood hai jo Quran shareef ke baad asah al kutb maani gayi hai. Is ko ghhor se parho. Ae Islam ke aalimo aur molvio! Meri baat suno! Mein sach sach kehta hon ke ab jihad ka waqt nahi hai khuda ke

1- Muhammad : 5

pak nabi ke nafarman mat bano Masih-e-Maud jo anay wala tha aa chuka aur uss ne hukum bhi diya ke aindah mazhabi jangoo se jo talwar aur kusht o khoon ke sath hoti hain baz aajao to ab bhi khoonrezi se baz nah aana aur aisay waizon se munh band nah karna tareeq Islam nahi hai jis ne mujhe qubool kiya hai woh nah sirf in waizon se munh band kere ga balkay is tareeq ko nihayat bura aur mojab-e-gazab-e-Ellahi jane ga.

Is jagah hamein yeh bhi afsos se likhna para ke jaisa ke aik taraf jaahil molvion ne asal haqeeqat jihad ki makhfi rakh kar lout maar aur qatal insaan ke mansoobay awam ko sikhayiye aur is ka naam jihad rakha hai aisi terhan doosri taraf paadri sahibon ne bhi yahi karwai ki aur hazaron risalay aur ishtihar urdu aur pashto waghera zabanon mein chhpwa kar Hindustan aur Punjab aur sarhadi mulkon mein is mazmoon ke shaya kiye ke Islam talwar ke zareya se phela hai aur talwar chalanay ka naam Islam hai. Jis ka nateeja yeh howa ke awam ne jihad ki do gawahiyan paker yani aik molvion ki gawahi aur doosri padrion ki shahadat apne wehshiana josh mein taraqqi ki. Mere nazdeek yeh bhi zaroori hai ke hamari mohsin government in paadri sahibon ko is khatarnaak iftara se rok day jis ka nateeja mulk mein be-amni aur baghaawat hai. Yeh to mumkin nahi ke padrion ke inn be ja iftaraon se ahal Islam deen Islam ko chore den ge haan in waizon ka hamesha yahi nateeja hoga ke awam ke liye masla jihad ki aik yaddehani hoti rahay gi aur woh soye huwe jaag uthain ge. Gharz ab jab Masih-e-Maud agaya to har aik musalman ka farz hai ke jihad se baz aawe. Agar mein nah aaya hota to shaed is ghalat fehmi ka kisi qader uzzar bhi hota magar ab to mein agaya aur tum ne wada ka din dekh liya. Is liye ab mazhabi tor par talwar uthany walon ka khuda taala ke samnay koi uzzar nahi. Jo shakhs ankhen rakhta hai aur hadeeson ko parhta or Quran ko daikhta hai woh bakhoobi samajh sakta hai ke yeh tareeq jihad jis par is zamana ke aksar wehshi

kaar band ho rahay hain. Yeh Islami jihad nahi hai balkay yeh nafs amarh ke joshon se ya bahisht ki tama khaam se najaaiz harkaat hain jo musalmanoon mein phail gaye hain. Mein abhi bayan kar chuka hon ke hamaray nabi sallallahou alayhe wasallam ne apne zamana mein khud sabqat karkay hargiz talwar nahi uthai balkay aik zamana daraaz tak kufar ke haath se dukh uthaya aur is qader sabr kiya jo har aik insaan ka kaam nahi aur aisa hi aap ke ashaab bhi isi aala usool ke paband rahay aur jaisa ke unn ko hukum diya gaya tha ke dukh uthao aur sabr karo aisa hi unhon ne sidaq aur sabr dekhaya. Woh peeron ke neechay kuchlay gaye unhon ne dam nah mara. Unn ke bachay unn ke samnay tukre tukre kiye gaye woh aag aur pani ke zareya se azaab diye gaye magar woh shar ke muqaabla se aisay baz rahay ke goya woh sheer-khaar bachay hain. Kon saabit kar sakta hai ke duniya mein tamam nabiyo ki umatoon mein se kisi aik ne bhi bawajood qudrat intiqam honay ke khuda ka hukum sun kar aisa apne tain aajiz aur muqaabla se dast-kash bana liya jaisa ke unhon ne banaya? Kis ke paas iss baat ka saboot hai ke duniya mein koi aur bhi aisa giroh howa hai jo bawajood bahaduri aur jamaat aur qowat-e-baazu aur taaqat-e-muqaabla aur paye jane tamam lawazum mardi aur mardangi ke phir khonkhawar dushman ki aeza aur zakham rasani par terah baras tak barabar sabr karta raha? Hamaray syedu mola aur aap ke sahaba ka yeh sabr kisi majboori se nahi tha balkay is sabr ke zamana mein bhi aap ke jaan nisar sahaba ke wohi haath aur baazu thay jo jihad ke hukum ke baad unhon ne dukhaay aur basa auqaat aik hazaar jawan ne mukhalif ke aik laakh sipahi nabrd-azma ko shikast day di. Aisa howa taa logon ko maloom ho ke jo Makkah mein dushmanon ki khoon razion par sabr kiya gaya tha is ka baais koi buzdili aur kamzoree nahi thi balkay khuda ka hukum sun kar unhon ne hathyaar daal diye thay aur bakrion aur bheiron ki terhan zibah honay ko tayyar ho gaye thay. Bay shak aisa sabr insani taaqat se bahar hai aur go hum tamam duniya aur tamam nabiyo ki tareekh parh jayen tab bhi hum kisi ummat mein aur kisi nabi ke giroh mein yeh ikhlaq fazila nahi paate

aur agar pehloo mein se kisi ke sabr ka qissa bhi hum suntay hain tu filfor dil mein guzarta hai ke qraayn iss baat ko mumkin samajte hain ke is sabr ka mojab dar asal buzdili aur adam qudrat intiqam ho magar yeh baat ke aik giroh jo dar haqeeqat spahyanh hunar apne andar rakhta ho aur bahadur aur Qawi dil ka maalik ho aur phir woh dukh diya jaye aur is ke bachay qatal kiye jayen aur uss ko naizon se zakhmi kiya jaye magar phir bhi woh badi ka muqaabla nah kere yeh woh mardana sifat hai jo kaamil tor par yani terah baras barabar hamaray nabi kareem aur aap ke sahaba se zahuur mein aayi hai is qisam ka sabr jis mein har dam sakht bulaun ka saamna tha jis ka silsila terah baras ki daraaz mudat tak lamba tha dar haqeeqat be nazeer hai aur agar kisi ko is mein shak ho to hamein batlaway ke guzashta rastbazoon mein is qisam ke sabr ki nazeer kahan hai?

Aur is jagah yeh baat bhi yaad rakhnay ke laiq hai ke is qader zulm jo sahaba par kia gaya aisay zulm ke waqt mein hamaray nabi Sallallahou Alayhe Wasallam ne apne ijtehaad se koi tadbeer bachney ki unn ko nahi batlai balkay baar baar yahi kaha ke un tamam dukhoon par sabr karo aur agar kisi ne muqaabla ke liye kuch arz kiya to is ko rok diya aur farmaya ke mujhe sabr ka hukum hai. Gharz hamesha An'Hazrat Sallallahou Alayhe Wasallam sabr ki takeed farmatay rahay jab tak ke aasman se hukum muqaabla agaya. Ab is qisam ke sabr ki nazeer tum tamam awwal aur aakhir ke logon mein talaash karo phir agar mumkin ho to is ka namona Hazrat Musa ki qoum mein se ya Hazrat Isa ke hawarion mein se dastyab karkay hamein btlao.

Haasil kalaam yeh ke jab ke musalmanoon ke paas sabr aur tark -e-shar aur ikhlaq fazila ka yeh namona hai jis se tamam duniya par unn ko fakhr hai to yeh kaisi nadani aur badbakhti aur shamat-e-aamaal hai jo ab bilkul is namona ko chore diya gaya hai. Jaahil molvion ne khuda unn ko hadaayat day awam kalanam ko barray dhokay diye hain aur bahisht ki kunji isi amal ko qrarde diya hai jo Sarih zulm aur be rehmi aur insani ikhlaq ke barkhilaf hai. Kya yeh naik kaam ho sakta hai ke eik shakhs maslan

apne khayaal mein bazaar mein chala jata hai aur hum is qader us se be talluq hain ke naam tak bhi nahi jantay aur nah woh hamein jaanta hai magar taham hum ne uss ke qatal karne ke iradah se aik pistol is par chor diya hai kiya yahi deendari hai? Agar yeh kuch neki ka kaam hai to phir darendey aisi neki ke baja laane mein insanon se barh kar hain. Subhan Allah! Woh log kaisay rastbaaz aur nabiyo ki rooh apne andar rakhtay thay ke jab khuda ne Makah mein unn ko yeh hukum diya ke badi ka muqaabla mat karo agarchay tukre tukre kiye jao. Pas woh iss hukum ko paker sheer-khaar bachon ki terhan aajiz aur kamzor ban gaye goya nah unn ke hathon mein zor hai nah unn ke baazuon mein taaqat. Baaz unn mein se is tor se bhi qatal kiye gaye ke do oonton ko aik jagah khara karkay unn ki tangen mazboot tor par unn oonton se bandh di gayeen aur phir oonton ko mukhalif simt mein dorhaya gaya pas woh ik dam mein aisay cheer gaye jaisay gaajar ya mooli chheeri jati hai. Magar afsos ke musalmanoon aur khaas kar molvion ne un tamam waqeat ko nazar andaaz kar diya hai aur ab woh khayaal karte hain ke goya tamam duniya unn ka shikaar hai. Aur jis terhan aik shikari aik hiran ka kisi ban mein pata laga kar chup chup kar uss ki taraf jata hai aur aakhir mauqa paker bandooq ka fire karta hai yahi halaat aksar molvion ke hain. Unhon ne insani hamdardi ke sabaq mein se kabhi aik harf bhi nahi parha balkay unn ke nazdeek khuwa nakhwah aik ghaafil insaan par pistol ya bandooq chala dena Islam samjha gaya hai in mein woh log kahan hain jo sahaba Razi Allah Anhum ki terhan marain khayen aur sabr karen. Kiya khuda ne hamein yeh hukum diya hai ke hum kham kha bagair saboot kisi jurm ke aisay insaan ko ke nah hum ussay jantay hain aur nah woh hamein jaanta hai ghaafil pa ker churee se tukre tukre kar den ya bandooq se is ka kaam tamam karen kiya aisa deen khuda ki taraf se ho sakta hai jo yeh sakata hai ke yuhin be-gunah be-jurm be-tableegh khuda ke bundon ko qatal karte jao is se tum bahisht mein daakhil ho jao ge. Afsos ka maqam hai aur sharam ki jagah hai ke eik shakhs jis se hamari kuch sabiq dushmani bhi nahi balkay

roshnasi bhi nahi woh kisi dokaan par apne bachon ke liye koi cheez khareed raha hai ya apne kisi aur jaaiz kaam mein mashgool hai aur hum ne be wajah be talluq us per pistol chala kar aik dam mein is ki biwi ko bewa aur is ke bachon ko yateem aur is ke ghar ko maatam kada banadiya. Yeh tareeq kis hadees mein likha hai ya kis aayat mein marqoom hai? Koi molvi hai jo is ka jawab day! Nadano ne jihad ka naam sun liya hai aur phir is bahana se apni nafsaani aghraaz ko poora karna chaha hai ya mehez deewangi ke tor par murtakib khoonrezi ke huwe hain. Abhi hum likh chuke hain ke hamaray nabi sallallahou alayhe wasallam ke waqt mein jo Islam ne khudai hukum se talwar uthai woh is waqt uthai gayi ke jab bohat se musalman kafiroon ki talwaron se qabron mein pahonch gaye aakhir khuda ki ghairat ne chaha ke jo log talwaron se halaak karte hain woh talwaron se hi maaray jayen. Khuda bara Kareem aur Raheem aur Haleem hai aur bara bardasht karne wala hai. Lekin aakhir-kaar rastbazoon ke liye ghairat mand bhi hai. Mujhe taajjub hai ke jabkay is zamana mein koi shakhs musalmanoon ko mazhab ke liye qatal nahi karta to woh kis hukum se na-krda gunah logon ko qatal karte hain. Kyun unn ke molvi un be-ja harkatoon se jin se Islam badnaam hota hai unn ko mana nahi karte. Is government angrezi ke matehat kis qader musalmanoon ko aaraam hai kiya koi is ko gin sakta hai. Abhi batheray aisay log zindah hon ge jinhon ne kisi qader sikhnon ka zamana dekha hoga. Ab wohi bitayen ke sikhnon ke ehad mein musalmanoon aur Islam ka kiya haal tha. Aik zaroori shoaar Islam ka jo bang namaz hai wohi aik jurm ki soorat mein samjha gaya tha. Kiya majaal thi ke koi onchi aawaz se bang kehta aur phir sikhnon ke barchon aur naizon se bach rehta. To ab kiya khuda ne yeh bura kaam kiya jo sikhnon ki be-ja dast andazion se musalmanoon ko choraya aur government angrezi ki aman bakhash hukoomat mein daakhil kiya aur is government ke atay hi goya naye siray punjab ke musalman musharraf ba-Islam huwe. Chunkay ahsaan ka aiwz ahsaan hai is liye nahi chahiye ke hum is khuda ki nemat ko jo hazaron duaon ke baad

sikhnon ke zamana ke aiwaz hum ko mili hai yun hi radd kar den.

Aur mein is waqt apni jamaat ko jo mujhe Masih-e-Maood manti hai khaas tor par samajhata hon ke woh hamesha in napak aadato se parhaiz karen. Mujhe khuda ne jo Masih-e-Maud karkay bheja hai aur Hazrat Masih ibn maryam ka jama mujhe pehna diya hai is liye mein naseehat karta hon ke shar se parhaiz karo aur nua insaan ke sath haq hamdardi baja lao. Apne dilon ko bughazon aur kino se pak karo ke is aadat se tum firshton ki terhan ho jao ge. Kiya hi gandah aur napak woh mazhab hai jis mein insaan ki hamdardi nahi aur kiya hi napak woh raah hai jo nafsaani bughz ke kaanton se bhara hai. So tum jo mere sath ho aisay mat ho. Tum socho ke mazhab se haasil kiya hai kiya yahi ke har waqt mardum aazari tumhara shewa ho? Nahi balkay mazhab uss zindagi ke haasil karne ke liye hai jo khuda mein hai aur woh zindagi nah kisi ko haasil hui aur nah aindah hogi bajuz is ke ke khudai sifaat insaan ke andar daakhil ho jayen. Khuda ke liye sab par reham karo taa aasman se tum par reham ho. Ao mein tumhe aik aisi raah sakata hon jis se tumhara noor tamam nooron par ghalib rahay aur woh yeh hai ke tum tamam safli kinon aur hasadon ko chor do aur hamdard noo insaan ho jao aur khuda mein khoye jao aur is ke sath aala darja ki safai haasil karo ke yahi woh tareeq hai jis se karamatain sadir hoti hain aur duaien qubool hoti hain aur farishtay madad ke liye utar te hain. Magar yeh aik din ka kaam nahi taraqqi karo taraqqi karo. Uss dhobi se sabaq sikho jo kapron ko awwal bhatti mein josh deta hai aur diye jata hai yahan tak ke aakhir aag ki taseerein tamam mael aur chirk ko kapron se alehda kar deti hain. Tab subah uthta hai aur pani par pohanchta hai aur pani mein kapron ko tar karta hai aur baar baar patharon par maarta hai tab woh mael jo kapron ke andar thi aur unn ka juz ban gayi thi kuch aag se sadmaat utha kar aur kuch pani mein dhobi ke baazu se maar kha kar yak-dafa judda honi shuru ho jati hai yahan tak ke kapray aisay safaid ho jatay hain jaisay ibtida mein thay. Yahi insani nafs ke safaid honay

ki tadbeer hai aur tumhari saari nijaat is safedi par moqoof hai. Yahi woh baat hai jo Quran shareef mein khuda taala farmata hai: **QAD AFLAHA MAN ZAKKAAHAA**[1] yani woh nafs nijaat pa gaya jo terhan terhan ke maelon aur chirkon se pak kiya gaya. Dekho mein aik hukum le kar aap logon ke paas aaya hon woh yeh hai ke **ab se talwar ke jihad ka khtama hai magar apne nafsoon ke pak karne ka jihad baqi hai**. Aur yeh baat mein ne apni taraf se nahi kahi balkay khuda ka yahi iradah hai sahih bukhari ki uss hadees ko socho jahan Masih-e-Maud ki tareef mein likha hai ke **YAZA-UL-HARB** yani Masih jab aaye ga to deeni jangoo ka khtama kar day ga. So mein hukum deta hon ke jo meri fouj mein daakhil hain woh un khayalat ke maqam se peechay hatt jayen. Dilon ko pak karen aur apne insani reham ko taraqqi dein aur dard mandoon ke hamdard banin. Zameen par sulah phela win ke isi se unn ka deen phailay ga aur iss se taajjub mat karen ke aisa kionkar hoga. Kyunkay jaisa ke khuda ne baghair tawassut mamooli asbaab ke jismani zaroraton ke liye haal ki nai ijaddon mein zameen ke anasir aur zameen ki tamam cheezon se kaam liya hai aur rail gariyon ko ghoron se bhi bohat ziyada dora kar dikhlaya hai aisa hi ab woh rohani zaroraton ke liye baghair tawassut insani hathon ke aasman ke firshton se kaam le ga. Barray barray aasmani nishaan zahir hon ge aur bohat si chamkain peda hon gi jin se bohat si ankhen khul jayen gi. Tab aakhir mein log samajh jayen ge ke jo khuda ke siwa insanon aur doosri cheezon ko khuda banaya gaya tha yeh sab ghalatiyan theen. So tum sabr se dekhte raho kyunkay khuda apni toheed ke liye tum se ziyada ghairtmand hai aur dua mein lagy raho aisa nah ho ke na farmanoon mein likhay jao. Ae haq ke bhooko aur pyasoo! Sun lo ke yeh woh din hain jin ka ibtida se wada tha. Khuda in qisson ko bohat lamba nahi kere ga aur jis terhan tum dekhte ho ke jab aik buland minaar par chairag rakha jaye to daur daur tak is ki roshni phail jati hai aur ya jab aasman ke aik taraf bijli chamakti hai to sab tarfein sath hi roshan ho jati hain. Aisa hi un dinon mein hoga kyunkay khuda ne apni is paishgoey ke poora karne ke liye ke

1- Ash-shams: 10

Masih ki munaadi bijli ki terhan duniya mein phir jaye gi ya buland minaar ke chairag ki terhan duniya ke chaar gosha mein phailay gi zameen par har aik samaan muhayya kar diya hai aur rail aur taar aur agan boot aur daak ke ahsen intazamoon aur siro sayahat ke sahal tareeqon ko kaamil tor par jari farma diya hai. So yeh sab kuch peda kiya gaya taa woh baat poori ho ke Masih-e-Maud ki dawat bijli ki terhan har aik kinara ko roshan kere gi aur Masih ka minara jis ka hadeeson mein zikar hai darasal uss ki bhi yahi haqeeqat hai ke Masih ki nida aur roshni aisi jald duniya mein phailay gi jaisay ounchay minar par se aawaz aur roshni door tak jati hai. Iss liye rail aur taar aur agan boot aur daak aur tamam asbaab sahoolat tableegh aur sahoolat safar Masih ke zamana ki aik khaas alamat hai jis ko aksar nabiyo ne zikar kiya hai. Aur quran bhi kehta hai **WA IZAL 'ISHAARU 'UTTILAT**[1] yani aam dawat ka zamana jo Masih-e-Maud ka zamana☆ hai woh hai jab ke oont be car ho jayen ge yani koi aisi nai sawari peda ho jaye gi jo oonton ki haajat nahi parre gi aur hadees mein bhi hai ke **YUTRAKUL QILASU FALA YUSAA ALIHA** yani us zamana mein oont be-kar ho jayen ge aur yeh alamat kisi aur nabi ke zamana ko nahi di gayi. So shukar karo ke aasman par noor phelanay ke liye tayarian hain. Zameen mein zameeni Barkaat ka aik josh hai yani safar aur Hazr mein aur har aik baat mein woh aaraam tum dekh rahay ho jo tumahray baap dadon ne nahi dekhe goya duniya nai hogayi be bahhar ke meway aik hi waqt mein mil satke hain. Che[6] mahinay ka safar chand roz mein ho sakta hai. Hazaron kosoon ki khabrain aik saat mein askati hain har aik kaam ki sahoolat ke liye mashinen aur kalein

☆	Mein baar baar likh chuka hon ke Masih-e-Maud Israeli nabi nahi hai balkay is ki khoo aur tabiyat par aaya hai jabkay Torait mein hamaray nabi Sallallahou Alayhe Wasallam ko Maseel-e- Musa qarar diya gaya hai to zaroor tha ke mooswi silsila ki manind Muhammadi silsila ke akhir par bhi aik Masih ho. **Miho**

1- At-Takwir: 5

mojood hain. Agar chaho to rail mein yun safar kar satke ho jaisay ghar ke aik bustan saraye mein. Pas kiya zameen par aik inqilab nahi aaya? Pas jabkay zameen mein aik ajooba numa inqilab peda ho gaya is liye khuday-e-qadir chahta hai ke aasman mein bhi aik ajooba numa inqilab peda ho jaye aur yeh dono Masih ke zamana ki nishanain unhi nishanion ki taraf ishara hai jo meri kitaab Barahin-e-Ahmadiyya ke aik ilham mein jo aaj se bees baras pehlay likha gaya payi jati hain. Aur woh yeh hai **ANNAS SAMAAWAATI WAL ARDA KAANATAA RATQAN FAFATAQNAA HUMAA**[1] yani zameen aur aasman dono aik gathri ki terhan band he huwe thay jin ke johar makhfi thay hum ne Masih ke zamana mein woh dono ghathrian khol di aur doono n ke johar zahir kar diye. ☆

Bil-akhir yaad rahay ke agarchay hum ne is ishtihar mein mufasil tor par likh diya hai ke yeh mojooda tareeq ghair mazhab ke logon par hamla karne ka jo musalmanoon mein paaya jata hai jis ka naam woh jihad rakhtay hain yeh shari jihad nahi hai balkay sarih khuda aur rasool ke hukum ke mukhalif aur sakht masiat hai lekin chunkay is tareeq par paband honay ki baaz Islami qomon mein purani aadat ho gayi hai is liye unn ke liye is aadat ko chorna asani se mumkin nahi balkay mumkin hai ke jo shakhs aisi naseehat kere isi ke dushman-e-jani ho jayen aur ghaziyana josh se uss ka qissa bhi tamam karna chahain haan aik tareeq mere dil mein guzarta hai aur woh yeh hai ke agar ameer sahib wali-e-kabul jin ka roab Afghanon ki qomon par is qader hai ke shayad is ki nazeer kisi pehlay Afghani ameer mein

☆	Kiya yeh sach nahi ke is zamana mein zameen ki ghathri aisi khuli hai ke hazaar ha nai haqeqteen aur khawaas aur kalein zahir hoti jati hain. Phir aasmani gathrhi kyun band rahay. Aasmani gathrhi ki nisbat guzashta nabiyo ne bhi paishgoey ki thi ke bachay aur aurtain bhi khuda ka ilham payen gi aur woh Masih-e-Maud ka zamana hoga. **Minho**

1- Al-Anbiya : 31

nahi miley gi nami ulama ko jama karkay is masla jihad ko maaraz-e-behas mein lawein aur phir ulama ke zareya se awam ko unn ki ghaltion par mutnabbay karen balkay is mulk ke ulama se chand risalay pashto zabaan mein taleef kra kr aam tor par shaya karayen to yaqeen hai ke is qisam ki karwai ka logon par bohat assar parre ga aur woh josh jo nadaan mula awam mein pheilatay hain rafta rafta kam ho jaye ga aur yaqeenan ameer sahib ki reaya ki barri bad qismati hogi agar is zaroori islaah ki taraf Ameer sahib tawajah nahi karen ge aur aakhri nateeja is ka uss government ke liye khud zehmatein hain jo mlaon ke aisay fatwoon par khamosh baithi rahay kyunkay aaj kal un mlaon aur molvion ki yeh aadat hai ke aik adna ikhtilaaf-e-mazhabi ki wajah se eik shakhs ya eik firqa ko kafir thehra dete hain aur phir jo kafiroon ki nisbat unn ke fatwey jihad waghera ke hain wohi fatwey un ki nisbat bhi jari kiye jatay hain. Pas is soorat mein Ameer sahib bhi un fatwoon se mehfooz nahi reh satke. Mumkin hai ke kisi waqt yeh mulla loog kisi juzwi baat par Ameer sahib par naraaz ho kar unn ko bhi daira Islam se kharij kar den aur phir unn ke liye bhi wohi jihad ke fatwey likhay jayen jo kufar ke liye woh likha karte hain pas bilaa shuba woh log jin ke haath mein momin ya kafir banana aur phir is par jihad ka Fatwa likhna hai aik khatarnaak qoum hai jin se Ameer sahib ko bhi be-fikar nahi baithna chahiye aur bilaa shuba har aik government ke liye baghaawat ka sarchashma yahi log hain. Awam be chaaray un logon ke qaboo mein hain aur un ke dilon ki kal un ke haath mein hai jis taraf chahain phair dein aur aik dam mein qayamat barpaa kar dein. Pas yeh gunah ki baat nahi hai ke awam ko un ke panja se churra diya jaye aur khud un ko narmi se jihad ke masla ki asal haqeeqat samjha di jaye. Islam har-giz yeh taleem nahi deta ke musalman rahznon aur dakuon ki terhan ban jayen aur jihad ke bahana se apne nafs ki khahishein poori karen aur chunkay Islam mein baghair badshah ke hukum ke kisi terhan jihad durust nahi aur is ko awam bhi jantay hain. Is liye yeh bhi andesha hai ke woh log jo haqeeqat se be-khabar hain apne dilon mein

Ameer sahib par yeh ilzaam lagawein ke unhi ke ishara se yeh sab kuch hota hai. Lehaza Ameer sahib ka zaroor yeh farz hai ke jahan tak mumkin ho is ghalat fatwey ko roknay ke liye juhad-e-baleegh farmawein ke is soorat mein Ameer sahib ki barriat bhi aftaab ki terhan chamak utthay gi aur sawab bhi hoga kyunkay haqooq-e-Ibad par nazar karkay is se barh kar aur koi neki nahi ke muzloomon ki gardnon ko zaalmon ki talwar se choraya jaye aur chunkay aisay kaam karne walay aur ghazi ban'nay ki niyat se talwar chalanay walay aksar Afghan hi hain jin ka Ameer sahib ke mulk mein aik mutadba hissa hai is liye Ameer sahib ko khuda taala ne yeh mauqa diya hai ke woh apni amarat ke karnaama mein is islaah-e-azeem ka tazkara chor jayen aur yeh wehshiana aadaat jo Islam ki badnaam kanandah hain jahan tak unn ke liye mumkin ho qoum Afghan se churra den warna ab dour Masih-e-Maud agaya hai. Ab behar haal khuda taala aasman se aisay asbaab peda kardey gha kay jaisa ke zameen zulm aur na-haq ki khoon raizi se pur thi ab Adal aur aman aur sulah kaari se pur ho jaye gi. Aur mubarak woh Ameer aur badshah hain jo is se kuch hissa len.

In tamam tahreeron ke baad aik khaas tor par apni mohsin government ki khidmat mein kuch gzarsh karna chahta hon aur go ye jaanta hon ke hamari yeh government aik Aqil aur zairak government hai lekin hamara bhi farz hai ke agar koi naik tajweez jis mein government aur aama Khalaique ki bhalai ho khayaal mein guzray to ussay paish karen. Aur woh yeh hai ke mere nazdeek yeh waqai aur yakeeni amar hai ke yeh wehshiana aadat jo sarhadi afghanon mein payi jati hai aur aaye din koi nah koi kisi be gunah ka khoon kiya jata hai iss ke asbaab jaisa ke mein bayan kar chuka hon do[2] hain (1) awwal woh molvi jin ke aqaed mein yeh baat daakhil hai ke ghair mazhab ke logon aur khaas kar Isaion ko qatal karna mojab sawab azeem hai aur is se bahisht ki woh azeem-ul-shan naematain milein gi ke woh nah namaz se mil sakti hain nah hajj se nah zakat se aur nah kisi aur neki ke kaam se. Mujhe khoob maloom hai ke yeh log darparda awam-ul-naas ke kaan mein aisay waaz pohanchate rehtay hain. Aakhir din raat

aisay wazon ko sun kar un logon ke dilon par jo hewanat mein aur un mein kuch thora hi farq hai bohat bara assar hota hai aur woh darendey ho jatay hain aur un mein aik zarra reham baqi nahi rehta aur aisi be rehmi se khoon reziyan karte hain jin se badan kanpta hai. Aur agarchay sarhadi aur afghani mulkon mein is qisam ke molvi bakasrat bharay parre hain jo aisay aisay waaz kiya karte hain magar meri rae to yeh hai ke Punjab aur Hindustan bhi aisay molvion se khaali nahi. Agar government alia ne yeh yaqeen kar liya hai ke is mulk ke tamam molvi is qisam ke khayalat se pak aur mubrra hain to yeh yaqeen be shak nazar-e-sani ke laiq hai. Mere nazdeek aksar masjid nasheen nadaan maghloob-ul-gazab mulla aisay hain ke in ganday khayalat se bari nahi hain agar woh aisay khayalat khuda taala ki pak kalaam ki hadaayat ke mawafiq karte to mein un ko mazoor samjhta. Kyunkay dar haqeeqat insaan aitqaadi umoor mein aik tor par mazoor hota hai lekin mein sach sach kehta hon ke jaisa ke woh government ke ehsanaat ko faramosh karkay is adil government ke chupay huwe dushman hain aisa hi woh khuda taala ke bhi mujrim aur nafarman hain. Kyunkay mein mufasil bayan kar chuka hon ke khuda taala ka kalaam hargiz nahi sikhlata ke hum is terhan par be gunaaho ke khoon kiya karen aur jis ne aisa samjha hai woh Islam se bur-ghashta hai (2) dosra sabab un mujremana khoon razion ka jo ghazi ban'nay ke bahana se ki jati hain meri raye mein woh paadri sahiban bhi hain jinhon ne had se ziyada iss baat par zor diya ke Islam mein jihad farz hai aur doosri qomon ko qatal karna musalmanon ke mazhab mein bohat sawab ki baat hai. Mere khayaal mein sarhadi logon ko jihad ke masla ki khabar bhi nahi thi yeh to paadri sahibon ne yaad dilaya mere paas is khayaal ki taied mein daleel yeh hai ke jab tak paadri sahibon ki taraf se aisay akhbar aur risalay aur kitaaben sarhadi mulkon mein shaya nahi huwe thay is waqt tak aisi wardaatain bohat hi kam suni jati theen ya yun bhi keh satke hain ke bilkul nahi theen. Balkay jab sikhnon ki saltanat is mulk se uth gayi

aur unn ki jagah angraiz aaye to aam musalmanoon ko is inqilab se barri khushi thi aur sarhadi log bhi bohat khush thay. Phir jab paadri Fendal sahib ne 1849 mein kitaab Mizaan-ul-Haq taleef karkay Hindustan aur Punjab aur sarhadi mulkon mein shae ki aur nah faqat Islam aur paighambar-e-Islam alaihi salam ki nisbat tauheen ke kalme istemaal kiye balkay lakhoon insanon mein yeh shohrat di ke Islam mein ghair mazhab ke logon ko qatal karna sirf jaaiz hi nahi balkay bara sawab hai. In baton ko sun kar sarhadi hewanat jin ko apne deen ki kuch bhi khabar nahi jaag uthay aur yaqeen kar baithy ke dar haqeeqat hamaray mazhab mein ghair mazhab ke logon ko qatal karna barray sawab ki baat hai. Mein ne ghhor karkay socha hai ke aksar sarhadi wardaatain aur purjosh adawat jo sarhadi logon mein peda hui is ka sabab paadri sahibon ki woh kitaaben hain jin mein woh taiz zabani aur baar baar jihad ka zikar logon ko sunanay mein had se ziyada guzr gaye yahan tak ke aakhir Mizaan-ul-Haq ki aam shohrat aur is ke zahreeley assar ke baad hamari government ko 1867 mein act number 23 67 sarhadi aqwam ke ghaziyana khayalat ke roknay ke liye jari karna para. Yeh qanoon sarhad ki che[6] qomon ke liye shaya howa tha aur barri umeed thi ke is se wardaatain ruqq jayen gi lekin afsos ke baad is ke paadri Imad-ud-Deen Amritsari aur chand dosray bad zabaan padrion ki taiz aur gandi tahreeron ne mulk ki androoni mohabbat aur musalihat ko bara nuqsaan pohanchaya aur aisa hi aur paadri sahibon ki kitabon ne jin ki tafseel ki zaroorat nahi dilon mein adawat ka tukham bonay mein kami nahi ki. Gharz yeh log government alia ki maslehat ke sakht harij huwe. Hamari government ki taraf se yeh karwai nihayat qabil-e-tehseen hui ke musalmanoon ko aisi kitabon ke jawab likhnay se mana nahi kiya aur is taizi ke maqabil par musalmanoon ki taraf se bhi kisi qader taiz kalami hui magar woh taizi government ki kushadah dili par daleel-e-roshan ban gayi aur hattak amaiz kitabon ki wajah se jin fisadon ki tuwaqu thi woh is government alia ki naik niyati aur adilanah tareeq saabit ho jane ki wajah se andar hi andar dab gaye. Pas agarchay hamein Islam ke mulaon ki nisbat afsos se iqraar karna parta hai

ke unhon ne aik khat masla jihad ki pairwi karkay sarhadi aqwam ko yeh sabaq diya ke taa woh aik mohsin government ke Muaziz afsaron ke khoon se apni talwaron ko surkh kiya karen aur is terhan na-haq apni mohsin government ko aeza pohanchaya karen magar sath hi Europe ke mlaon par bhi jo paadri hain hamein afsos hai ke unhon ne na-haq taiz aur khilaaf waqea tahreeron se nadanon ko josh dilay hazaron dafaa jihad ka aitraaz paish karkay wehshi musalmanoon ke dilon mein yeh jama diya ke unn ke mazhab mein jihad aik aisa tareeq hai jis se jald bahisht mil jata hai agar un paadri sahibon ke dilon mein koi bad niyati nahi thi to chahiye tha ke Hazrat Musa aur Hazrat Yusha ke jihadon ka hamaray nabi Sallallahou Alayhe Wasallam ke jihad se muqaabla karkay andar hi andar samajh jatay aur chup rehtay. Agar hum farz kar len ke is fitnah awam ke josh dilanay ke barray muharrik Islami molvi hain taham hamara insaaf hamein majboor karta hai ke hum iqraar karen ke kisi qader is fitna angazi mein padrion ki woh tahreerein bhi hissa daar hain jin se aaye din musalman shaki nazar atay hain. Afsos ke baaz jaahil aik harkat karkay allag ho jatay hain aur government Englishia ko mushkilaat paish aati hain inn mushkilaat ke rafa karne ke liye mere nazdeek Ahsen tajweez wohi hai jo haal mein Roomi government ne ikhtiyar ki hai aur woh yeh ke imtehanan chand saal ke liye har aik firqa ko qatan rok diya jaye ke woh apni tahreeron mein aur neez zabani tqriron mein har gaz hargiz kisi dosray mazhab ka sarahatan ya Isharatan zikar nah kere haan ikhtiyar hai ke jis qader chahay apne mazhab ki khoobiyan bayan kiya kere is soorat mein naye naye kinon ki tukham raizi moqoof ho jaye gi aur puranay qissay bhool jayen ge aur log bahami mohabbat aur musalihat ki taraf rujoo karen ge aur jab sarhad ke wehshi log dekhen ge ke qomon mein is qader baahum uns aur mohabbat peda ho gaya hai to aakhir woh bhi mutasir ho kar Isaion ki aisi hi hamdardi karen ge jaisa ke aik musalman apne bhai ki karta hai aur doosri tadbeer yeh hai ke agar Punjab aur Hindustan ke molvi dar haqeeqat masla jihad ke mukhalif hain to woh is baray mein risalay taleef karkay aur Pashto mein un ka tarjuma kara kar sarhadi aqwam mein mushtahir karen bilaa shuba unn ka bara assar hoga. Magar un tamam baton ke liye shart hai ke sachey dil aur josh se karwai ki jaye na nifaq se. **Wassa laamu 'alaa manit taba'al hudaa**.

Almushtahir Khaksaar Mirza Ghulam Ahmad Masih-e-Maud
Afi Allahu anhu az Qadian.
Almurqoom 22 May 1900

Zameema Risala Jihad

Isa Masih aur Mohammad Mehdi ke daawa ki asal haqeeqat aur janab Nawab Viceroy sahib Bialqabehi ki khidmat mein aik

darkhwast

Agarchay mein ne apni bohat si kitabon mein is baat ki tashreeh kar di hai ke meri taraf se yeh daawa ke mein Isa Masih hon aur neez Mohammad Mehdi hon is khayaal par mabni nahi hain ke mein dar haqeeqat Hazrat Isa alaihi salam hon aur neez dar haqeeqat Hazrat Muhammad Mustafa Sallallahou Alayhe Wasallam hon magar phir bhi woh log jinhon ne ghhor se meri kitaaben nahi dekhien woh is shuba mein mubtala ho satke hain ke goya mein ne tanasukh ke tor par is daawa ko paish kiya hai aur goya mein is baat ka mudai hon ke sach mach un do buzurag nabiyo ki roohein mere andar halool kar gayi hain. Lekin waqai amar aisa nahi hai balkay asal haqeeqat yeh hai ke aakhri zamana ki nisbat pehlay nabiyo ne yeh paishgoey ki thi ke woh aik aisa zamana hoga ke jo do qisam ke zulm se bhar jaye ga. Aik zulm makhlooq ke haqooq ki nisbat hoga aur dosra zulm khaaliq ke haqooq ki nisbat. Makhlooq ke haqooq ki nisbat yeh zulm hoga ke jihad ka naam rakh kar nau-e-insaan ki khoon reziyan hon gi. Yahan tak ke jo shakhs aik be-gunah ko qatal kere ga woh khayaal kere ga ke goya woh aisi khoo noon raizi se aik sawab azeem ko haasil karta hai aur is ke siwa aur bhi kai qisam ki izaein mehez deeni ghairat ke bahana par nau-e-insaan ko pohanchai jayen gi chunanchay woh zamana yahi hai kyun kay imaan aur insaaf

ke roo se har aik khuda taras ko is zamana mein iqraar karna parta hai ke maslan aaye din jo sarhadion ki aik wehshi qoum un angraiz hakkaam ko qatal karti hai jo unn ke ya un ke hum qoum bhai musalmanoon ki jaanun aur izzatoon ke muhafiz hain. Yeh kis qader zulm sarih aur haqooq ibad ka talaf karna hai. Kiya unn ko sikhnon ka zamana yaad nahi raha jo bang-e-namaz par bhi qatal karne ko mustaed ho jatay thay. Government angrezi ne kiya gunah kiya hai jis ki yeh saza is ke muaziz hakkaam ko di jati hai. Is government ne Punjab mein daakhil hotay hi musalmanoon ko apne mazhab mein poori azadi di. Ab woh zamana nahi hai jo dheemi aawaz se bhi bang-e-namaz day kar maar khawein balkay ab buland minaroon par charh kar bangein do aur apni masjidoon mein jamaat ke sath namazain parho koi maney nahi. Sikhnon ke zamana mein musalmanoon ki ghulamoo ki terhan zindagi thi aur ab angrezi amal dari se dobarah un ki izzat qaim hui. Jaan aur maal aur izzat tenu mehfooz huwe. Islami kutub khaanoon ke darwazay khole gaye to kiya angrezi government ne neki ki ya badi ki? Sikhnon ke zamana mein buzrgwar musalmanoon ki qabrain bhi ukheri jati theen. Sarhind ka waqea bhi ab tak kisi ko bhola nahi hoga. Lekin yeh government hamari qabron ki bhi aisi hi muhafiz hai jaisa ke hamaray zindon ki. Kaisi aafiat aur aman ki government ke zair saya hum log rehtay hain jis ne aik zarra bhi mazhabi taasub zahir nahi kiya . Koi musalman apne mazhab mein koi ibadat baja lave. Hajj kere zakat day. Namaz parhay ya khuda ki taraf se ho kar yeh zahir kere ke mein mujaddad-e-waqt hon ya walii hon ya qutub hon ya Masih hon ya mehdi hon is se is adil government ko kuch sarokaar nahi bajuz is soorat ke ke woh khud hi tareeq itaat ko chor kar baghiana khayalat mein girftar ho. Phir bawajood is ke ke government ke yeh sulooq aur ahsaan hain musalmanoon ki taraf se is ka aiwz yeh diya jata hai ke na-haq be gunah be qasoor unn hakkaam ko qatal karte hain jo din raat insaaf ki pabandi se mulk ki khidmat mein mashgool hain. Aur agrih kaho ke yeh log to sarhadi hain is mulk ke musalmanoon aur un ke molvion ka kiya

gunah hai to is ka jawab ba-adab hum yeh dete hain ke zaroor aik gunah hai chaho qubool karo ya na karo aur woh yeh ke jab hum aik taraf sarhadi wehshi qomon mein ghazi ban'nay ka shoq dekhte hain to doosri taraf is mulk ke molvion mein apni government aur is ke angrezi hukkaam ki sachhi hamdardi ki nisbat woh haalat hamein nazar nahi aati aur nah woh josh dikhayi deta hai. Agar yeh is government alia ke sachey khair-kha hain to kyun bil-itefaq aik fatwa tayyar karkay sarhadi mulkon mein shae nahi karte taa ui nadaan ka yeh uzzar toot jaye ke hum ghazi hain aur hum martay hi bahisht mein jayen ge. Mein samajh nahi sakta ke molvion aur unn ke peeron ka is qader itaat ka daawa aur phir koi umdah khidmat nahi dikhla satke balkay yeh kalaam to ba-tareeq tunazul hai. Bohat se molvi aisay bhi hain jin ki nisbat is se barh kar aitraaz hai. Khuda un ke dilon ki islaah kary. Gharz makhlooq ke haqooq ki nisbat hamari qoum Islam mein sakht zulm ho raha hai. Jab aik mohsin badshah ke sath yeh sulooq hai to phir ouron ke sath kya hoga. Pas khuda ne aasman par is zulm ko dekha. Is liye uss ne is ki islaah ke liye Hazrat Isa maseeh ki khoo aur tabiyat par eik shakhs ko bheja aur is ka naam isi tor se Maseeh rakha jaisa ke pani ya aaina mein aik shakal ka jo aks parta hai is aks ko majazan keh satke hain ke yeh falan shakhs hai kyun ke yeh taleem jis par ab hum zor dete hain yani yeh ke apne dushmanon se pyar karo aur khuda ki makhlooq ki umooman bhalai chaho. Is taleem par zor dainay wala wohi buzurag nabi guzra hai jis ka naam Isa Maseeh hai. Aur is zamana mein baaz musalmanoon ka yeh haal hai ke bajaye is ke ke woh –apne dushmanon se pyar karen na-haq aik qabil sharam mazhabi bahana se aisay logon ko qatal kar dete hain jinhon ne koi badi unn se nahi ki balkay neki ki, is liye zaroor tha ke aisay logon ki islaah ke liye aik aisa shakhs khuda se ilham pa ker peda ho jo Hazrat Maseeh ki khoo aur tabiyat apne andar rakhta hai aur sulah kaari ka pegham le kar aaya hai. Kya iss zamana mein aisay shakhs ki zaroorat nah thi jo Isa Maseeh ka otaar hai? Be-shak zaroorat thi.

Jis haalat mein Islami qomon mein se caror-ha log ro-e-zameen par aisay paye jatay hain jo jihad ka bahana rakh kar ghair qomon ko qatal karna unn ka shewa hai balkay baaz to aik mohsin government ke zair-e-saya reh kar bhi poori safai se unn se mohabbat nahi kar satke. Sachhi hamdardi ko kamaal tak nahi pouncha satke aur nah nifaq aur dorngi se bakuli pak ho satke hain. Is liye Hazrat Masih ke otaar ki sakht zaroorat thi. So mein wohi otaar hon jo Hazrat Masih ki rohani shakal aur khoo aur tabiyat par bheja gaya hon.

Aur doosri qisam zulm ki jo khaaliq ki nisbat hai woh is zamana ke Isaion ka aqeedah hai jo khaaliq ki nisbat kamaal ghullo tak pahonch gaya hai. Is mein to kuch shak nahi jo Hazrat Isa alaihi salam khuda taala ke aik buzurag nabi hain aur bilashuba Isa Masih khuda ka pyara khuda ka bargazida aur duniya ka noor aur hadaayat ka aftab aur janab Ellahi ka Maqarrab aur is ke takhat ke nazdeek maqam rakhta hai aur caror-ha insaan jo is se sachhi mohabbat rakhtay hain aur uss ki wasiyaton par chaltay hain aur is ki hadayat ke karband hain woh jahannum se nijaat payen ge lekin baayn yeh sakht ghalti aur kufar hai ke uss bargzida ko khuda banaya jaye. Khuda ke pyaron ko khuda se aik bara talluq hota hai is talluq ke lehaaz se agar woh apne tain khuda ka beta keh dein ya yeh keh dein ke khuda hi hai jo unn mein boltaa hai aur wohi hai jis ka jalva hai to yeh baatein bhi kisi haal ke mauqa mein aik maienay ke ro se sahih hotay hain jin ki taweel ki jati hai. Kyunkay insaan jab khuda mein fanaa ho kar aur phir is ke noor se parwarish pa ker naye siray zahir hota hai to aisay lafz uss ki nisbat majazan bolna qadeem mohawra ahal Maarfat hai ke woh khud nahi balkay khuda hai jo uss mein zahir howa hai. Lekin is se dar haqeeqat yeh nahi khulta ke wohi shakhs dar haqeeqat Rabul-Alameen hai. Is naazuk mehal mein aksar awam ka qadam phisal jata hai aur hzarha buzurag aur walii aur otaar jo khuda banaye gaye woh bhi darasal unhi lagzishon ki wajah se banaye gaye hain. Asal baat yeh hai ke jab

rohani aur aasmani baatein awam ke haath mein aati hain to woh unn ki jarr tak pahonch nahi satke. Aakhir kuch bigaar kar aur majaz ko haqeeqat par hamal karkay sakht ghalti aur gumraahi mein mubtala ho jatay hain. So isi ghalti mein aaj kal ke ulama Masihi bhi girftar hain aur is baat par zor day rahay hain ke kisi terhan Hazrat Masih alaihi salam ko khuda bana diya jaye. So yeh haq talfi khaaliq ki hai aur is haq ke qaim karne ke liye aur toheed ki Azmat dilon mein bithanay ke liye aik buzurag nabi mulk arab mein guzra hai jis ka naam **Muhammad** aur **Ahmad** tha khuda ke uss par be shumaar salam hon. Shariat do[2] hisson par munqasim thi. Bara hissa yeh tha ke La ilaha illa Allah yani toheed. Aur dosra hissa yeh ke hamdardi nau-e-insaan karo aur un ke liye woh chaho jo apne liye. So un do hisson mein se Hazrat Masih ne hamdardi nau-e-insaan par zor diya kyunkay woh zamana isi zor ko chahta tha. Aur dosra hissa jo bara hissa hai yani La ilaha illa Allah jo khuda ki Azmat aur toheed ka sarchashma hai is par Hazrat Muhammad Mustafa Sallallahou Alayhe Wasallam ne zor diya kyunkay woh zamana isi qisam ke zor ko chahta tha. Phir baad is ke hamara zamana aaya jis mein ab hum hain. Is zamana mein yeh dono qisam ki kharabian kamaal darja tak pahonch gayi theen yani haqooq-e-Ibad ka talaf karna aur be gunah bundon ka khoon karna musalmanoon ke aqeedah mein daakhil ho gaya tha aur is ghalat aqeedah ki wajah se hzarha be-gunaaho ko wehshion ne teh tegh kar diya tha. Aur phir doosri taraf haqoq-e-khaaliq ka talaf karna bhi kamaal ko pahonch gaya tha aur isaai aqeedah mein yeh daakhil ho gaya tha ke woh khuda jis ki insanon aur firshton ko parastish karni chahiye woh Masih hi hai aur is qader ghallo ho gaya ke agarchay unn ke nazdeek aqeedah ke ro se teen aqnoom hain lekin amli tor par dua aur ibadat mein sirf aik hi qarar diya gaya hai yani Maseeh. Yeh dono pehlu atlaf haqooq ke yani haq-ul-ibad aur haq-e-rab-ul-ibad is qader kamaal ko pahonch gaye thay ke ab yeh tameez karna mushkil hai ke un dono mein se konsa pehlu apne ghallo mein intehai darja tak ja pohancha hai. So is waqt khuda ne jaisa ke haqooq Ibad ke talaf ke lehaaz se mera naam Masih Rakha

aur mujhe khoo aur bo aur rang aur roop ke lehaaz se Hazrat Isa Masih ka otaar karkay bheja aisa hi uss ne haqooq-e-khaaliq ke talaf ke lehaaz se mera naam Muhammad aur Ahmad rakha aur mujhe toheed phelanay ke liye tamam khoo aur bo aur rang aur roop aur jama Muhammadi pehna kar Hazrat Muhammad Sallallahou Alayhe Wasallam ka otaar bana diya. So mein un maeno karkay Isa Masih bhi hon aur Mohammad mehdi bhi. Masih aik laqab hai jo Hazrat Isa alaihi salam ko diya gaya tha jis ke menay hain khuda ko chone wala aur khudai inaam mein se kuch lainay wala. Aur is ka khalifa aur sidq aur rastbazi ko ikhtiyar karne wala. Aur mehdi aik laqab hai jo Hazrat Muhammad Mustafa Sallallahou Alayhe Wasallam ko diya gaya tha jis ke menay hain ke fitaratan hadaayat yafta aur tamam hidayaton ka waris aur ism-e-haadi ke poooray aks ka mehal. So khuda taala ke fazl aur rehmat ne is zamana mein un dono laqabon ka mujhe waris bana diya aur yeh dono laqab mere wujood mein ikathay kar diye so mein un maeno ke ro se Isa Masih bhi hon aur Mohammad mehdi bhi aur yeh woh tareeq-e-zahuur hai jis ko Islami istilaah mein barooz kehte hain so mujhe do barooz ataa huwe hain barooz Isa or barooz Muhammad(saw). Gharz mera wujood un dono nabiyo ke wujood se baroozi tor par aik majoon-e-murakkab hai. Isa Masih honay ki hesiyat se mera kaam yeh hai ke musalmanoon ko wehshiana hamlon aur khonrizyon se rokkk dun jaisa ke hadeeson mein Sarih tor se warid ho chuka hai ke jab Masih dobarah duniya mein aaye ga to tamam deeni jangoo ka khtama kar day ga. So aisa hi hota jata hai. Aaj ki tareekh tak tees hazaar ke qareeb ya kuch ziyada mere sath jamaat hai☆ jo British India ke mutafarriq maqamat mein abad hai aur har eik shakhs jo meri baet karta hai aur mujh ko Masih-e-Maud maanta hai usi roz se uss ko yeh aqeedah rakhna parta hai ke is zamana mein jihad qatan haraam hai kyunkay Masih aa chuka. Khaas kar meri taleem

☆	agarchay khaas aadmi jo ilm aur feham se kaafi behra rakhtay hain das hazaar ke qareeb hon ge magar har aik qisam ke log jin mein nakhawanda bhi hain tees hazaar se kam nahi hain balkay shaed ziyada hon. Minho

ke lehaaz se is government angrezi ka sacha kher khuwa is ko ban'na parta hai nah mehez nifaq se aur yeh woh sulah kaari ka jhanda khara kiya gaya hai ke agar aik laakh molvi bhi chahta ke wehshiana jihadon ke roknay ke liye aisa pur taseer silsila qaim kere to is ke liye ghair mumkin tha aur mein umeed rakhta hon ke agar khuda taala ne chaha to chand saal mein hi yeh mubarak aur aman pasand jamaat jo jihad aur ghazi pan ke khayalat ko mita rahi hai kayi laakh tak pahonch jaye gi aur wehshiana jihad karne walay apna choola badal len ge.

Aur Muhammad mehdi honay ki hesiyat se mera kaam yeh hai ke aasmani neshano ke sath khudai toheed ko duniya mein dobarah qaim karoon kyunkay hamaray syed-o-moola Hazrat Muhammad Mustafa sallallahou alayhe wasallam ne mehez aasmani nishaan dikhla kar khudai azmat aur taaqat aur qudrat arab ke boot paraston ke dilon mein qaim ki thi. So aisa hi mujhe rooh-ul-qudas se madad di gayi hai. Woh khuda jo tamam nabiyo par zahir hota raha aur Hazrat Musa Kaleem Allah par bamqam toor zahir howa aur Hazrat Masih par shaeer ke pahar par tulu farmaya aur Hazrat Muhammad Mustafa Sallallahou alayhe wasallam par faraan ke pahar par chamka wohi qadir quddoos khuda mere par tajallii farma howa hai uss ne mujh se baatein kee aur mujhe farmaya ke woh aala wujood jis ki parastish ke liye tamam nabi beje gaye mein hon. Mein akela khaaliq aur maalik hon aur koi mera shareek nahi aur mein peda honay aur marnay se pak hon aur mere par zahir kiya gaya ke jo kuch masih ki nisbat duniya ke aksar Isaion ka aqeedah hai yani taslees-o-kaffara waghera yeh sab insani ghalatiyan hain aur haqeeqi taleem se inhiraf hai. Khuda ne apne zindah kalaam se bilaa-vaastaa mujhe yeh ittila di hai aur mujhe uss ne kaha hai ke agar tairay liye yeh mushkil paish aawe ke log kahin ke hum kionkar samjhain ke to khuda ki taraf se hai to inhen keh day ke is par yeh daleel kaafi hai ke uss ke aasmani nishaan mere gawah hain duayen qubool hoti hain. Paish az waqt ghaib ki baatein batlai jati hain aur woh asaraar jin ka ilm khuda ke siwa kisi ko nahi woh qabal az waqt zahir kiye jatay hain aur dosra yeh nishaan hai ke agar koi un baton mein muqaabla karna chahay maslan kisi dua ka qubool hona aur phir paish az waqt us

qabuliat ka ilm diye jana ya aur ghaibi waqeat maloom hona jo insaan ki had-e-ilm se bahir hain to is muqaabla mein woh maghloob rahay ga go woh mashriqi hoya maghribi yeh woh do nishaan hain jo mujh ko diye gaye hain taa in ke zareya se us sachey khuda ki taraf logon ko khainchon jo dar haqeeqat hamari roohon aur jismon ka khuda hai jis ki taraf aik din har aik ka safar hai. Yeh sach hai ke woh mazhab kuch cheez nahi jis mein ellahi taaqat nahi. Tamam nabiyo ne sachey mazhab ki yahi nishani thehrai hai ke uss mein ellahi taaqat ho. Yeh baat bhi yaad rakhnay ke laiq hai ke yeh dono naam jo khuda taala ne mere liye muqarrar farmaiye yeh sirf chand roz se nahi hain balkay meri kitaab Barahin-e-Ahmadiyya mein jis ko shae kiye qareeban bees baras guzr gye yeh dono naam khuda taala ke ilham mein meri nisbat zikar farmaiye gaye hain yani Isa Masih aur Muhammad Mehdi taa mein un dono giroh musalmanoon aur Isaion ko woh pegham pouncha dun jis ka mein ne oopar zikar kiya hai. Kash agar dilon mein talabb hoti aur akhirat ke din ka khauf hota to har aik sachaai ke taalib ko yeh mauqa diya gaya tha ke woh mujh se tasalii paata. Sacha mazhab woh mazhab hai jo ellahi taaqat apne andar rakhta hai aur fauq-ul-adat kamon se khuda taala ka chehra dekhata hai. So mein is baat ka gawah roiyat hon ke aisa mazhab toheed ka mazhab hai jo Islam hai jis mein makhlooq ko khaaliq ki jagah nahi di gayi. Aur isaai mazhab bhi khuda ki taraf se tha magar afsos ke ab woh is taleem par qaim nahi aur is zamana ke musalmanoon par bhi afsos hai ke woh shariat ke is dosray hissa se mahroom ho gaye hain jo hamdardi nau-e-insaan aur mohabbat aur khidmat par moqoof hai aur woh toheed ka daawa karkay phir aisay wehshiana ikhlaq mein mubtala hain jo qabil sharam hain. Mein ne baarha koshish ki jo un ko un aadaat se churaon lekin afsos ke baaz aisi tehreekein un ko paish ajati hain ke jin se wehshiana jazbaat un ke zindah ho jatay hain. Aur woh baaz kam samajh padrion ki tereerat hain jo zahreela assar rakhti hain. Maslan paadri Imad-ud-Deen ki kitaaben aur paadri Thakur Daas ki kitaaben aur Safdar Ali ki kitaaben aur Umhaat-ul-Momineen

aur paadri Rewari ka risala jo hamaray nabi Sallallahou Alayhe Wasallam ki nihayat darja ki tauheen aur takzeeb se pur hain. Yeh aisi kitaaben hain ke jo shakhs musalmanoon mein se un ko parhay ga agar is ko sabr aur halm se aala darja ka hissa nahi to be ikhtiyar josh mein aajay ga kyunkay un kitabon mein Ilmi bayan ki nisbat sakht kalami bohat hai jis ki aam musalman bardasht nahi kar satke. Chunanchay aik Muaziz paadri sahib ne apne aik parcha mein jo Lucknow se shae hota tha likhte hain ke agar 1857 ka dobarah aana mumkin hai to Paadri Imad-ud-Deen ki kitabon se is ki tehreek hogi. Ab sochnay ke laiq hai ke Paadri Imad-ud-Deen ka kaisa khatarnaak kalaam hai jis par aik Muaziz missionary sahib yeh rae zahir karte hain aur guzashta dinon mein mein ne bhi musalmanoon mein aisi tahreeron se aik josh dekh kar chand dafaa aisi tahreerein shae ki theen jin mein un sakht kitabon ka jawab kisi qader sakht tha. Un tahreeron se mera mudda yeh tha ke aiwz muawza ki soorat dekh kar musalmanoon ka josh ruqq jaye. So agarchay un hikmat-e-amli ki tahreeron se musalmanoon ko faida to howa aur woh aisay rang ka jawab pa ker thanday ho gaye lekin mushkil yeh hai ke ab bhi aaye din paadri sahibon ki taraf se aisi tahreerein nikalti rehti hain ke jo zood ranj aur taiz taba musalman un ki bardasht nahi kar satke. Yeh nihayat khofnaak karwai hai ke aik taraf to paadri Sahiban yeh jhoota ilzaam musalmanoon ko dete hain ke un ko quran mein hamesha aur har aik zamana mein jihad ka hukum hai goya woh un ko jihad ki rasam yaad dilatey rehtay hain. Aur phir taiz tahreerein nikaal kar unn mein ishtial peda karte rehtay hain nah maloom ke yeh log kaisay seedhay hain ke yeh khayaal nahi karte ke un dono tareeqon ke milaane se aik khofnaak nateeja ka ihtimal hai. Hum baar ha likh chuke hain ke Quran shareef har gaz jihad ki taleem nahi deta. Asliyat sirf is qader hai ke ibtidayi zamana mein baaz mukhalifon ne Islam ko talwar se rokna balkay nabood karna chaha tha so Islam ne apni hifazat ke liye unn par talwar uthai aur unhi ki nisbat hukum tha ke ya qatal kiye jayen aur ya Islam layein. So yeh hukum mukhtas-us-zaman tha hamesha ke liye

nahi tha aur Islam unn badshahon ki karwaiyon ka zimma waar nahi hai jo nabuwat ke zamana ke baad sara sar ghaltion ya khud gharzion ki wajah se zahuur mein ayen. Ab jo shakhs nadaan musalmanoon ko dhoka dainay ke liye baar baar jihad ka masla yaad dilaata hai goya woh un ki zahrili aadat ko tehreek dena chahta hai. Kiya acha hota ke paadri sahiban sahih waqeat ko mad-e-nazar rakh kar is baat par zor dete ke Islam mein jihad nahi hai aur nah jabar se musalman karne ka hukum hai jis kitaab mein ye aayat ab tak mojood hai ke **LAAA IKRAAHA FID DEENI**[1] yani deen ke maamla mein zabardasti nahi karni chahiye. Kiya is ki nisbat hum zan kar satke hain ke woh jihad ki taleem deti hai. Gharz is jagah hum molvion ka kiya shikwah karen khud paadri sahibon ka hamein shikwah hai ke woh raah unhon ne ikhtiyar nahi ki jo dar haqeeqat sachhi thi aur government ke masaleh ke liye bhi mufeed thi. Isi dard dil ki wajah se mein ne janab nawab viceroy sahib bahadur bialqabehi ki khidmat mein do dafaa darkhwast ki thi ke kuch muddat tak is tareeq-e-behas ko band kar diya jaye ke aik fareeq dosray fareeq ke mazhab ki nuqta chainian kere. Lekin ab tak unn darkhwaston ki taraf kuch tawajah nah hui. Lehaza ab bar soom[3] Huzoor mamdooh mein phir darkhwast karta hon ke kam se kam paanch baras tak yeh tareeq dosray mazahab par hamla karne ka band kar diya jaye aur qatan momaniat kar di jaye ke aik giroh dosray giroh ke aqaed par hargiz mukhalifana hamla nah kere ke is se din badan mulk mein nifaq barhta jata hai yahan tak ke mukhtalif qomon ki dostana mulakaatein tark ho gayi hain kyunkay basa auqaat aik fareeq dosray fareeq par apni kam ilmi ki wajah se aisa aitraaz kar deta hai ke woh darasal sahih bhi nahi hota aur dilon ko sakht ranj pouncha deta hai aur basa auqaat koi fitnah peda karta hai. Jaisa ke musalmanoon par jihad ka aitraaz balkay aisa aitraaz dosray fareeq ke liye bator yaad dehani ho kar bhole huwe josh is ko

1- Al-Baqarah : 257

yaad dila deta hai aur aakhir mufasid ka mojab tharta hai. So agar hamari danishmand government paanch baras tak yeh qanoon jari kar day ke British india ke tamam firqoun ko jis mein paadri bhi daakhil hain qatan rokkk diya jaye ke woh dosray mazahab par har gaz mukhalifana hamla nah karen aur mohabbat aur khalq se mulakaatein karen aur har eik shakhs apne mazhab ki khoobiyan zahir kere to mujhe yaqeen hai ke yeh zeher naak pooda phoot aur kinon ka jo andar hi andar nasho-numa pa raha hai jald tar mafqod ho jaye ga aur yeh karwai government ki qabil tehseen thehr kar sarhadi logon par bhi be shak assar daaley gi aur aman aur sulah kaari ke nateejay zahir hon ge. Aasman par bhi yahi mansha khuda ka maloom hota hai ke jung o jadal ke tareeq moqoof hon aur sulah kaari ke tareeq aur bahami mohabbat ki rahein khul jayen. Agar kisi mazhab mein koi sachaai hai to woh sachaai zahir karni chahiye nah yeh ke dosray mazahab ki aib shumari karte rahen. Yeh tajweez jo mein paish karta hon is par qadam maarna ya is ko manzoor karna har aik haakim ka kaam nahi hai barray pur maghaz hukkaam ka yeh mansab hai ke is haqeeqat ko samjhain aur hum umeed rakhtay hain ke hamaray alii jah nawab mualla alqab viceroy bahadur Curzon sahib bialqabehi apni wusat ikhlaq aur mauqa shanasi ki qowat se zaroor is darkhwast par tawajah farmaen ge aur apni shahana himmat se is paish kardah tajweez ko jari farmaen ge aur agar yeh nahi to apne ehad-e-doulat-e-mehd mein isi qader khuda ke liye karwai karlen ke khud badolat imthehaan ke zareya se aazma kein ke is mulk ke mazahib mojooda mein se ellahi taaqat kis mazhab mein hai yani tamam Musalmanoon Ariyon Sikhnon Sanatan Dharmion Isaion Barhamaon Yahudion waghera firqoun ke nami ulama ke naam yeh ehkaam jari hon ke agar unn ke mazhab mein koi ellahi taaqat hai khuwa woh paishgoey ki qisam se ho ya aur qisam se woh deikhein. Aur phir jis mazhab mein woh zabardast taaqat jo taaqat baala hai saabit ho jaye aisay mazhab ko qabil-e-tazeem aur sacha samjha jaye. Aur chunkay mujhe aasman se iss

kaam ke liye rooh mili hai is liye mein apni tamam jamaat ki taraf se sab se pehlay yeh darkhwast karne wala hon ke is imthehaan ke liye dosray fareeqon ke maqabil par mein tayyar hon aur sath hi dua karta hon ke khuda taala hamari is government ko hamesha iqbal naseeb kere jis ke zair saya hamein yeh mauqa mila hai ke hum khuda ki taraf se ho kar aisi darkhwasten khuda ka jalal zahir karne ke liye karein. Walslam. 7 July 1900

Almultamis Khaksaar **Mirza Ghulam Ahmad** az Qadian